

IN THE RELIGIOUS WORLD

What Church Folk Are Thinking About and Doing

THE WOMAN IN THE CASE.

The International Sunday School Lesson For February 26 Is, "Elijah Meets Ahab in Naboth's Vineyard," 1 Kings 21.

(By WILLIAM T. ELLIS.)

A wicked woman, a covetous king, a guileless property-holder and a fearless prophet are the characters in this story. The woman takes first place in the action, and as she was the infamous Jezebel, she should be given most consideration, for is not the woman question one of the live issues of the day?

The instance is the familiar one of King Ahab's desiring to annex the adjacent vineyard of Naboth to the royal grounds. Naboth refused to part with his ancestral inheritance, so Jezebel craftily had him slain. For this deed Elijah pronounced condemnation upon the king and his queen.

The Thirst For More Land.

No census-taker can make a record of the farmers' homes that are living lives of poverty in order that an adjacent section of land may be added to the already extensive homestead. The lust for land is one of the temptations of all property-holders. To have a fair share of the earth's surface, on which to erect a home, is an honorable ambition, would that it might steal into the hearts of more dwellers in city apartments and tenements. But the discontent which will not rest without more acres and yet more, no matter how much hardship their acquisition may impose upon a neighbor, is quite the reverse of noble.

When a man grows land-hungry he is prone to forget the other man's rights. Ahab wanted the vineyard of Naboth, though he already had royal gardens. Failure to buy them threw him into unkindly sulks. His real estate nerve had been touched. The same sort of antics are played today by men who should be rich and contented in what they already possess. Especially let the taxes go up a few dollars in the aggregate, and behold the tumult. All of us have known good citizens to raise more protest over a slight increase of the tax rate, for more purpose of public welfare, than they ever did over any moral danger that threatened their neighborhood. If men were as sensitive about the moral standards around them as they are about the tax rate there would be less wickedness in the world.

Ahab forgot that he was a king and a grown man. No disappointment in merely maternal things should have the effect upon a mature person's conduct that this really trifling episode had upon King Ahab. He seems to have been more worried over Naboth's vineyard than he had been over the three years' drought in the land. Certainly he showed less distress over the idolatrous innovations of his heathen wife.

A Good Citizen's Martyrdom.

Virtue does not always get rewarded. The brave citizen, Naboth, who knew his rights and stood for them, because he possessed certain principles that were more important in his eyes than the king's favor, fares badly in this story. He would not sell his ancestral inheritance. Family rights and obligations meant much to him, though Ahab might regard them lightly and disdain his royal obligations. Naboth had a sound pride in his name. He remembered his fathers and he would not shame them by loosely parting with that which had cost them dear. A sturdy, stout-hearted good citizen was Naboth; one of the sort who are the pillars of a state.

True, he had more principle than tact. Had he been more politic he would have known that it is not safe to make powerful enemies. The guileful man does not anger a king. But he pinned his faith to abstract principles of justice. He knew he was right, and the retention of that land was a point of honor with him. Alas, though right is often on the scaffold and wrong upon the throne. The evil have from the day of Cain slain the good; and Naboth was craftily sent to his death, while the machinations of the king's wife "succeeded," as the world counts success.

Enter the Woman.

Like many another man in high place, Ahab had an ambitious wife. That possession may be the greatest blessing or the greatest curse. We rightly laud the countless host of good women who have inspired their husbands to larger achievements; the best asset a young man can have at the beginning of his career is a level-headed, religious wife. On the other hand we keep charitably quiet concerning the homes that have been made shipwreck, and the lives that have gone upon the rocks of failure and disaster, because of the vain and thoughtless and selfish ambition of wives and daughters. The motive of gallantry which possesses many men in this day is to give their women-

folk what they want; and when this means unlimited finery and social position and luxuries undreamed of a generation back, the men work the harder, and take greater business risks, and have less and less domestic life, with the frequent result of commercial, physical and moral disaster.

It is not magnifying the number of Jezebels to say that the ill-directed ambitions and unwive counsel of women are potent factors in the present social unrest. Thank God, the world is full of good women; but it is not the part of discretion to ignore the other kind. The worst of all the consequences of our rather hysterical and introspective age is the unsettling of the status of woman. To say this is not to commit the indiscretion of intruding an opinion upon the political suffrage for women; it is merely to record a potent fact concerning society in general. Woman today is a "question"; her place is no longer fixed and taken for granted as it was. Her entrance into the wage-earning realm, her higher education, her "emancipation," with its accompanying ceaseless agitation, has quite unsettled the foundations upon which she once stood, assured. Even the reverence and religion which marked the woman of a generation or two ago, have disappeared from the general make-up of the modern "progressive" woman.

A Cruel Plot.

Things always go wrong when a woman takes a man's place. That real estate transaction was an affair of Ahab's. It had failed, and he accepted the fact, though with ill grace. He had a sense of justice which recognized Naboth's rights, even while he resented his ungraciousness.

When Jezebel entered the case, she obeyed her feelings and not her judgment. Woman-wise, she resented what had depressed her husband. Lacking the judicial sense, she began to plot to accomplish the end desired, "by hook or by crook." Abstract justice and Naboth's claims alike meant little to her. We may call this devotion to Ahab, it was not. Rather let us call it blind and cruel selfishness. True love always puts the great claims of duty and truth above itself. As says the poet's line,

"I could not love thee, dear, so much, Loved I not honor more."

Jezebel tried David's trick, of eliminating the troublesome factor in the case. As the great king had encompassed Uriah's death, so she would put Naboth out of the way. The plot she formed, whereby this stiff-backed lover of justice was made to appear the enemy of the king and of law, was particularly hideous. The fashion of removing the man with a troublesome claim has never lost its vogue. Consider the men whom the Jezebels of "big business" have slain; and of those others who "the exigencies of politics" have sacrificed. There is a well-known man whose footsteps I ran across in Syria recently, where he has been traveling in a vain effort to forget his sorrow, who is being prematurely broken by the public shame of an official miscarriage of statesmanship; he is the scapegoat of an underground plot.

An ugly light is thrown upon the times by the fact that Jezebel found willing fellow-conspirators in the high officials of the capital, as she sought Naboth's death. The men who cast the stones, the sons of Belial who swore falsely against the innocent man, the elders and nobles who worked the machinery which put him on trial, all had a share in the responsibility for the murder, but the woman behind it all had the greatest share.

The Man With the Backbone.

Into the grewsome story suddenly appears our dramatic friend Elijah, the prophet. He must have seemed the incarnation of the justice of Jehovah to covetous Ahab. The latter had gone to Naboth's vineyard to enjoy the fruits of his success, earned by a woman's wicked wiles. Then came Elijah also, and his appearance evoked the cry, "Hast thou found me, O mine enemy?" That is the way the burglar feels when the policeman unexpectedly appears on the scene. Were Ahab in possession of a clear conscience he would have welcomed the prophet; his sin made him fear and hate the enemy of the good.

Scarcely had he entered upon his new acquisition, barely was the cup of possession at his lips, than it was dashed down again. A word of dire doom was on the prophet's lips. "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." And of Jezebel also spoke Jehovah, saying, "The dogs shall eat Jezebel by the ramparts of Jezreel."

SEVEN SENTENCE SERMONS.

Tamper not with conscience; it is the soul's compass.—Hillis.

They are slaves who fear to speak for the fallen and the weak; They are slaves who dare not be in the right with two or three.—Lowell.

Know that "impossible" has no place in the brave man's dictionary.—Carlyle.

Thou hast made us for Thyself, O Lord; and our heart is restless until it rests in Thee.—St. Augustine.

So others shall

THE WHITE PLAGUE AND ITS TREATMENT

Tuberculosis Not Only Curable, but Preventable

ADDRESS BY DR. BROOKS

An Able Discussion of Tuberculosis, Its Prevention and Its Cure, by Dr. J. E. Brooks, Recognized as an Enthusiast and Expert on the Dread Disease.

In last Sunday's issue of the News and Observer, was published one section of a remarkably strong paper on general health conditions and the popular demand as well as modern necessity for the observance of common sense primal hygienic laws.

This paper, which was delivered by Dr. J. E. Brooks before the State Tuberculosis convention, held in Raleigh January 31st, attracted universal comment and approbation of the physicians who heard it, and since its publication last Sunday in the News and Observer, has attracted wide attention. Following his line of reasoning on sanitation in general, Dr. Brooks proceeded to discuss the special disease of Tuberculosis, its prevention and cure. Recognized as an enthusiast on this subject, the many distinguished physicians present, soon recognized, that Dr. Brooks had become an expert, and a powerful addition to the ranks of forefronters on the study of this greatest of all distressing and disturbing problems of this complex age. By resolution, the convention ordered that the address be published in full for general distribution.

Following is that part of it devoted to Tuberculosis:

Tuberculosis a Curable and Preventable Disease.

Over twenty-five hundred years ago Hippocrates, the law-giver of medicine, announced to the world that all persons suffering from tuberculosis were doomed to die. This statement was accepted by the world, and even to the present time is considered true by a vast majority of the people. Even the medical profession as a body has subscribed to this conclusion. The conclusion is wrong. Hippocrates drew his conclusions from the advanced cases which came under his observation. Insipient and moderately advanced stages of tuberculosis neither he nor his fellows recognized. Therefore, in a manner, Hippocrates was correct in his statements, because even today consumptives in the last stages do not recover. These cases are fatal, have always been fatal, and ever will be. As a matter of fact, tuberculosis is one of the most curable of all chronic diseases. Even without medical aid, it is a known fact that more persons recover, than die, of this malady. When the world and the medical profession are convinced of this fact many thousands of lives will be saved annually that now go to premature graves. Osler, the law giver of medicine of today, and as great in his day as Hippocrates was in his, declares that, although the ultimate eradication of tuberculosis is problematical, it is within our power to make it an uncommon disease. As it is, the poor victim is abandoned to his fate by the physician, or worse still, is given palatable drugs to smooth his downward path and to keep him in ignorance of his true condition. Fortunately, however, the recent growth of knowledge concerning tuberculosis has stirred the very heart of the world, and is resulting in changing not only the view of the laity, but of the profession as well.

The fact of its becoming known that tuberculosis is infectious, that it

spreads from the person that is affected with it to the one that is not affected, that it goes through whole families, that one person may infect a whole neighborhood, is stirring communities with a morbid fear, and the poor consumptive is treated as unclean, subjected to hardships and humiliations. At any hotel he can get accommodation if he does not label himself a consumptive, though he be tottering toward the grave. On the other hand, if he announces he has tuberculosis, though in the early stage, when not communicable, he is told, "We have no room in the inn." This state of unreasonable fear makes people lose all sense of propriety in their absurd notions about its contagion. Formerly there stood out here and there, in the history of medicine, men who held out hope for these poor sufferers, but they were shunned by their brethren, and finally ridiculed into contempt. Today there are thousands of good men in the profession who know and teach that tuberculosis is both curable and preventable. In spite of this, many of the medical profession are yet in a state of skepticism and unbelief, and thousands upon thousands of lives are sacrificed every year because of it. What, then, must be done? What obligations fall upon those of us who declare that this is a preventable and curable disease? The first thing is a campaign of thorough education which will enlighten the public as to the exact nature of the disease, its prevention, its infection, its management, and its cure. How can this education be brought about?

First. It should be taught that it is a curable disease in the early and moderately advanced stages.

Second. That it is a preventable disease, and how to prevent it. The public ought to know that if the consumptive is sanitary, and if all of the sputum is immediately destroyed, that there will be no further spread of the disease; that the patient should be diagnosed early, told exactly the nature of his trouble, and sent to a place where he can be thoroughly instructed in methods of cure, sanitation and prevention. The curative methods should start in the sanatorium. The sanatorium is the school where the patient can get the necessary instruction and can be taught how to get well. He cannot receive this instruction by going out and listening to a public address on the subject; he has to be put under the care of skilled physicians and attendants, where the little things that are conducive to health are shown him each day, in order that he may learn by observation and practice, by slow degrees, that it is within him to get well. The modern treatment of tuberculosis could be summarized in one word—"Education." The patient must be taught how to live, how to keep his body clean, how to destroy his sputum, the necessity of psychological rest, equanimity of body and mind, the value of proper diet, what proper diet is; he should be taught that to gorge himself on twenty raw eggs and a gallon of sweet milk per day is as harmful as any other kind of intemperance, and that the mere fact of getting fat alone is a delusion and a snare. He must be taught the value of right thinking, of sound morals, of proper conduct, and that the possession of substantial character gives the only assurance of permanent recovery from this disease. Finally, he must be taught that the cure is within him. Living out of doors, where the air is pure and sweet and clean, is necessary, all of these things can be carried out in a modern sanatorium.

I suggest that a curriculum constituting a regular graded course with proper text books and daily teachings should be a part of the work of the modern sanatorium. This curriculum should be uniform in all State institutions. It should be easily and readily understandable by the plainest and simplest folk, and yet it should be so thorough that the patient will not be allowed to go away from the institution without having had every opportunity for his recovery that the skill of the medical profession of the twentieth century can give. In addition to this, there should be a department where a young man or a young woman who has fallen by the wayside with tuberculosis before finishing his education can be trained for some occupation that will prepare him for a successful career. Right here I wish to say, that I cannot agree with some of the writers on this subject who claim that two or three weeks is sufficient time to instruct these patients how to get well. The patient comes to you exhausted. He

(Continued on Page Eleven.)

Cabbage Plants
\$1.00 Per Thousand

SEA ISLAND PLANT & SEED CO.

MEGETT, S. C.

Grown in the Open Air. Frost Proof.

Put up in light boxes. Special express rates. These plants grown from selected seed and will make heads early. Grown in the famous Cabbage Belt and selected.